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WEEKLY REVIEW.

—THERE has been a Church Congress at Brighton. The Patriarch of Syria and the Bishop of Jerusalem 'honoured the Congress with their presence' and were received with immense cheering. Apostolic greetings from the convention of the American Church, assembled at New York, were acknowledged by the President. If by the American Church is meant the Protestant Episcopal Church of the United States, the name is a singular misnomer. The Archdeacon of Claughton suggested that young men might go out for a few years to India, where they would be of great use, and where they could do much to forward the missions of that land. A prominent subject of discussion was Church Patronage. The Bishop of Lincoln read a paper on the subject. He said :

"There was no sale of advowsons until the twelfth century. For 1,000 years after Christ the Church was free from this blot, but under less careful Popes the evil crept in. The Reformation came, and it struggled against the sale of cures for money. There were now 7,000 livings in England and Wales under private patronage. The yearly value of these livings was nearly 2,000,000*l.*, and it might be estimated at a capital sum of 17,000,000*l.* The sale of next presentations seemed to be on the increase, and it was greatly to be deplored, because it weakened the Church to read constantly of sales of cures."

—THE Rev. John Urquhart, who some months ago accepted a call to the pastorate of the Baptist Church in Bombay, has returned from England with his family.

—THE Rev. Mr. Urquhart's formal induction to the pastorate of the Baptist Church, Bombay, took place on Thursday evening, 5th instant. The Rev. Dr. Wilson presided. The following Ministers took part in the induction services: Messrs. Macpherson and Laing of the Est. Church of Scotland, Messrs. Boyd and Stothert of the Free Church of Scotland, Mr. Bowen of the Methodist Church and Mr. Hormusjee Pestonjee of the Baptist Mission, Poona. Mr. E. Hingley made a statement regarding the circumstances which had led to the formation of this church, and traced the history of the church to the present moment. A deeply interesting account was given by Mr. Urquhart of the circumstances which had led him to recognize the voice of Providence calling him to resign his pastorate in Leith and accede to the invitation of this church. Dr. Wilson, in a very appropriate address, extended the right hand of fellowship to the new pastor, and pointed out the nature and obligations of this relation. Mr. Bowen gave the charge to the people, and Mr. Hormusji made an earnest address on Christian Union. The house was filled with an attentive audience. A number of appropriate hymns were sung. The Rev. Mr. Laing read portions of Scripture, and prayer was offered by the Rev. Messrs. Macpherson, Boyd and Stothert. We feel that it is a matter of great thankfulness and congratulation that the Baptist Church have obtained a pastor so worthy of their entire confidence.

—In September the *Times of India* announced the death of Major General Robert Shaw, late of the Bombay Army. We stated at the time our belief that our contemporary had made a mistake. A friend from Scotland assures us that he saw General Shaw in excellent health some time after the date assigned to his death. Perhaps our contemporary will now withdraw the statement.

—IN the *Indian Statesman* of yesterday appears another letter from "An Evangelical" written in the same unhappy spirit that dictated the first. Anybody that wants to see what a wicked paper the *Bombay Guardian* is and what a bad lot the Methodists are, may read it. The writer is pleased to infer from the fact that we do not wrangle with him, that we concede what he has said about the "arrogant pretensions of the Methodist Episcopal Church in India." Are we to understand from this that he is willing to receive our testimony to the contrary? Or if we say that this is not a partisan paper, will he receive our testimony? Our readers know very well that there is only an occasional reference to the Methodists of India in our columns, and that probably not one per cent. of the matter in the *Guardian* refers to them. If they give us matter to chronicle relating to the onward movement of the kingdom of God in India, we will gladly surrender our columns to this ; and if any other denomination of Christ's people give it to us, our columns are equally open to them. If we were to join "An Evangelical" in his bitter denunciations of them, we should probably purchase from him the testimony that we are not 'partisan.' We decline the bargain.

—THE public are still in suspense as to the identity of the man arrested as Nana Sahib. We have ourselves little doubt that he is the veritable Nana.

How greatly the young men of Scotland have been influenced in the religious movement that has made this present year so memorable, has been frequently noticed. Some, who recognize in this fact an intimation of what is in the mind of God, have been led to suggest that a week of Prayer in behalf of young men should be offered up by Christians throughout the world, and the week November 22—29, the last week in the present month, has been recommended and agreed upon. There are associations of Christian young men in connection with several of the churches in Bombay who will heartly join in the observance of this week of prayer, no doubt; though it seems to us that the object is one that will appeal powerfully to the sympathies of Christians generally. The following extracts are taken from a Circular on this subject issued by the Rev. A. N. Somerville.

Were the Christian mind, meanwhile, to be anticipating that period in the spirit of prayerful expectation, and should ministers of all denominations, sympathizing with the object, make allusion to it, as they judged expedient, on the two Sabbaths embraced in the proposed period ; and should special meetings of young men be held each evening during the eight days, and all parents be invited, for the time, to devote an hour, as before, at noon, to prayer for their *sons*, great things might be accomplished. Due publicity being given to the proposal, and our Young Men's Associations aiding in making it known, could not the idea be taken up throughout the entire British Empire, including, on this occasion, all our Colonies and Mission Stations abroad ?

The emergency, like the opportunity, is great. Atheism, denial of the personality of God, scepticism, superstition, false worship, pride of science, mammon, vice, and, alas ! intemperance, are, like another tide, threatening to engulph the young men of our own and of many lands in their swirling vortex. Such a renewed prayer-union will show our young men that we are in right earnest about them ; and may we not hope that faith in the loving-kindness of God will draw down the power from on high ? Surely the heart of mothers, at least, so influential with their sons, will require no argument here. Let us recollect how much the King of Israel, at the dying bed of Elisha, lost at the crisis of opportunity, by not smiting the ground with the arrows again and again.

THE *Bengal Christian Herald* is "very sorry to learn that there is a great famine of work among a portion of the Christian inhabitants of this city" (Calcutta).

Our contemporary makes the following suggestion :

"Mission Schools may well be replenished with a staff of Christian teachers. Some of the young men of the community to which we refer, no doubt love the Blessed Jesus as all their salvation and all their desire ; and if they love the non-Christian children of this country, who receive a Christian education in our Mission Schools from Calcutta to Peshawur, they will do a good service to our beloved fatherland and their adopted domicile if they will enlist themselves as Mission School teachers, content with small pay and yet doing a noble work. English Christian Schools for Indian non-Christian children are now accomplished facts, and will become more and more appreciated ; and we think it would be a great blessing if every teacher in every Mission School were a true Christian. It is a great pity to allow unbelievers to teach the Bible or Christian books ; and even secular subjects become doubly secularised by being taught by those who see no beauty in our Blessed Emmanuel, no comeliness to "desire him" who ought to be the desire of every *individual*, because he is pre-eminently described as "the desire of all *nations*." In the hands of a truly Christian teacher, even secular subjects lose their secularity and are converted into sub-religious subjects, leading the students' minds from "Nature up to Nature's God." The 19th Psalm peculiarly and beautifully sets forth the glory of God in his creation, and the grace of God in his word, both the volumes of creation and of inspiration bear clear marks of having emanated from the same Divine Hand. It is not high scholarship for which we plead in Mission School teachers, but earnest piety coupled with the capacity of imparting knowledge."

We certainly think that Europeans or Indo-Britons who have received the grace of

God, would be more desirable as teachers in Mission schools than unconverted natives. And so great is now the difficulty of obtaining employment, or even means of subsistence, that we think it not improbable that Europeans fitted for the work might be obtained in this country. As a general rule, however, those who are seeking employment are better fitted for some other sphere of activity. A good deal is said at home about the desirableness of encouraging emigration to this country with a view to the colonization of the hill country. Would it not be a good thing if some Society having such an object, would first try the large cities of India, and assist the well-disposed but unemployed of the Christian population, by placing them in some of the cultivable highlands?

In this connection we may refer to some passages in Sir Geo. Campbell's address before the Social Science Congress in Glasgow:

"This country is full of capital. Much of that capital must and does find its way to India. Yet it is often said that capital does not go so freely to India as to some other countries. I believe that the way to an influx of British capital into India is more and more opened every day. But to secure the most abundant flow possible I think we want—A better definition of the rights in land; improved judicial institutions; an improvement in the English commercial law better calculated to secure honesty on the part of agents and directors; improved facilities for the resort of Europeans to the better hill climates of India, facilities for their settling there, and facilities for the education of their children; and an improved social intercourse between Europeans and natives.

"I want a class of Europeans who understand the soil, the agriculture, and the products of the East, and who, with a European education, may be able to improve them. I also especially wish to develop among the better and highly-educated classes of natives a physical robustness and a taste for practical arts, which may enable them to do for their own country what energetic and educated men have done in Europe. I trust that we have made a beginning in this direction, and that good fruit will soon come of a friendly and efficient working together of European and native energy."

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IRRITABILITY.

One of the most stubborn enemies of grace is irritability. It sometimes happens that this remains unsubdued after all the other stronghholds of Satan have been overthrown. The temptation arises to regard it as invincible; like some physical defect that cleaves to the body of our humiliation while we are in that body, it may be regarded as a matter of temperament, and its final extirpation left till we have laid down that body. The adversary is of course well content that we should take such a view; and if we yield ourselves to this conviction, victory is then hopeless. But surely it is not to the glory of Christ that we should adopt this conclusion. What a dubious recommendation of the great Physician would it be to say that in order to save me from liability to anger, he has to wait till all temptations and provocations are taken away! The physicians of this world often recommend a change of climate when they feel that they can do nothing more for a patient. In heaven there will be no occasion for the patience that endureth all things, for all things that offend are excluded there; forbearance will have no scope there for the manifestation of itself; it is in this world that forbearance, long-suffering and patience are needed. The world is full of irritable men, and what they want is the palpable demonstration that Jesus is able to subdue this thing. When Jesus was on the earth there was no form of disease, no completeness of diabolical possession, that he did not show himself able to overcome by his mere word; and it would be a sad detraction from the glory of Him to whom the Gospel ascribes all power in heaven and in earth, if there were some forms of moral evil that he could not vanquish here below.

But the question recurs: Why is it that some are baffled in their endeavours to keep from anger, notwithstanding that they earnestly seek deliverance from it? We believe that one reason is that they do not understand the way in which Christ gives victory. They pray much, read the Scriptures, look at the example of Jesus, and endeavour to get a deep impression of the evil of this thing; in their closets, in communion with God they learn to hate the thing, and they strenuously tutor their minds into an attitude of opposition and seek to get themselves sanctified, so that when the temptation comes they shall be armed against it. In these seasons of private communion it seems to them impossible that they will ever fail again. Yet, somehow or other, when some sudden provocation arises, their closet meditations and closet strength go for nought and they miserably fail. They think the matter over, and conclude that they need to carry that closet sanctity a little further, to get a little more strength secreted in their hearts, so that when the tempter comes, he may have nothing in them; but, alas! when temptation comes, again they fall. They are then ready to despair; and may perhaps settle down in the comfortable belief that victory here is impossible, and that the Lord does not expect impossibilities from his people.

Now their closet preparation is very well as far as it goes. It is well to get the full testimony of Scripture as to the evil of this thing, and to cultivate a sense of obligation to maintain an unperturbed spirit in the presence of provocations; but the mistake is to trust in this sense of obligation as having power to keep us; it has no such power. The secret of victory is in learning to look to Christ in the moment of temptation; to look to him as giving us victory then and there; and according to our faith it shall be unto us. We overcome by faith; faith in Christ the Victor, who has overcome the world. Christ's help is not available so long as we are battling ourselves, striving to resist the temptation with force of our own, or with truths that have been shown to us. When we despair of our own efforts, and look simply to Jesus as to one who brings victory and offers it to us, at the very moment when it is needed, we shall invariably find that we have the victory. How did our Lord resist the devil when he came to him in the wilderness? he just looked to some word of God embodying the will of God; in other words he brought the adversary face to face with the word of God, which is quick and powerful and sharper than any two-edged sword. And thus must we triumph. Our fight is the fight of faith. We are strong in the grace of Jesus Christ. The Lord rebuke thee, is what the Archangel Michael said when contending with the devil about the body of Moses: instead of his own rebuke, he made way for the rebuke of the Lord. The important thing is to realize habitually that *we have* victory in Christ, to abide in him moment by moment, that His strength and wisdom may be available for us moment by moment, ever falling back not on our own resources, not on something that he has given us, but on Christ himself, in whom we are complete and without whom we can do nothing. Not I, but Christ *liveth* in me.

SOME FRIENDLY WORDS.

To Hindoos, Mahomedans, Parsees, Nominal Christians and all who have not peace with God.

You have been sometimes told that certainty in religion, if attainable at all, is only reached after a very thorough examination of the different systems of religion. You know that a great deal has been said against Christianity, and many works have been written on the evidences; much time and careful thought will be necessary in order to feel that you have mastered this subject. But that is only one religion; and there are some religions that profess to have so vast a collection of sacred books that a lifetime would be needed to become well acquainted with them. If one were guaranteed an existence like that of the Antediluvians, if several centuries of life were secured to one, then he might hope to get a sufficient acquaintance with the various religions of earth to justify him in deciding which was worthy of his attention. Only there would still be the possibility that new religions might spring up before he had mastered the old; nor could he be sure that there was not in some quarter of the globe an unknown religion more worthy of his attention than all the rest. Further, there is this difficulty, that men in general have no taste for prolonged earnest investigation. Again, the reflection arises that Divine providence would not have placed anything that was really necessary to the salvation of men, so far beyond the reach of common men. There is the strongest presumption that the truth upon which the abiding happiness of men generally shall depend, will be presented in a way easily laid hold of by dying sinners. I may die before another sun rises to bless the world; the salvation that I need is something immediately available.

Now the Gospel of Christ differs from all other systems by professing to be immediately realizable. The Apostles went forth into all the world; they preached to Jews and Gentiles, Greeks and Barbarians; and we find in the Acts of the Apostles that men, in the very hearing of the Gospel, got assurance of its being from God, at once availed themselves of it, and immediately stood forth as witnesses of its genuineness and preciousness.

This is the grand distinction of the Gospel, that it announces a gift of God to every man; a free gift of God to every sinful man who will receive it, a free gift of eternal life to every believer. The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord. A man is in the bazaar making purchases; one man offers him his wares at one price, another at another; but when a person appears with a

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gift and presses upon his acceptance what more than meets all his demands, the various vendors may stand aside. The Gospel means glad tidings; it is the announcement of happiness unbought; eternal life; deliverance from sin and the curse of sin; offered to all alike. The reflection at once arises: This is a reality or a fiction; the gift is what it professes to be, or it is a shadow that will leave me just as poor when I have clutched it as I was before; I prove it then by taking it. In this respect it meets the demands of my nature; I may die before nightfall, I want a salvation that can be had before nightfall.

But sometimes the very fact that a gift is a gift makes us suspicious of it. It may be like the Greek horse offered to the Trojans, hiding a cohort of armed men within its wooden sides. Why should salvation be a gift?

In the very nature of the case it must be. Salvation is for the lost; for those who have fallen by transgression; for law breakers and rebels. What should we think of a kingdom where mutineers could purchase pardon? Man owes the utmost service he can render to God, to-day and every day; there is no virtue in this to purchase pardons for past delinquencies. The crowning aggravation in rebellion is when the rebel considers that everything less than some outrageous atrocity is loyalty; when he asks a reward for not having struck off the head of some noble captive to-day, or for not having burnt up a village yesterday. This is virtually what all sinners are doing who claim that they are not lost through sin.

This is, we acknowledge, the bitter element of the Gospel. It strips man of those miserable rags of his own righteousness to which he cleaves so tenaciously. Of course; how can it invest him with the fine and lustrous linen of heaven's righteousness, unless it take these rags from him? But oh! my friend, does not your own heart tell you that you can only satisfy yourself with these rags by abiding in the dark? You must some day come into the light. What doth the Lord thy God require of thee but to fear the Lord thy God and serve him with all thy heart and walk in all his ways, and love him with all thy heart and with all thy soul? What but this? and nothing less than this. Thou art therefore, whoever thou art, under the curse of the law that thou hast broken. Thou canst break it; the feeblest and most contemptible of moral agents in the universe can break it; but there never has existed that creature that has power to heal the law once broken. Salvation therefore must be a gift.

But perhaps the gift of which the Gospel speaks is not a gift now to be grasped, but only the subject of promise. The life that it offers is something to be realized when this present life is done with. And so after all the thing resolves itself into a matter of comparative credibility. Promises! the world is full of them; what we want is to escape from the nebulous region of doubt and fear and hope into a region of actualities. Well, this is the very thing the Gospel accomplishes for you. Look through the Acts of the Apostles; you see one after another believing on Jesus Christ, and immediately getting that which fills him with joy and peace, and compensates him for the loss of all earthly goods, and enables him to suffer cheerfully the bitterest persecution. He that believeth hath eternal life. The gift of God is eternal life.

A MISSION FESTIVAL.

It was our privilege last week to be present at the Anniversary exercises of the American Marathi Mission at Ahmednuggur. We have often before spoken of this annual gathering of the Native Christians and missionaries of that Mission. It is a sort of Feast of Tabernacles. In the Jewish feast the worshippers were gathered together from all parts of the land, at Jerusalem, and had an opportunity to become acquainted with one another and with one another's joys and sorrows and to unite in praise and prayer to the Lord of Hosts,—an opportunity of realizing their fellowship with one another in God. So in this festival; Christians from all parts of the Ahmednuggur Collectorate, and some from more distant places, come together at this time, mingle their testimonies for the Lord, and get spiritually quickened and refreshed by seeing what the Lord has done for them as a people. The Anniversary exercises were on Thursday, Friday and Saturday. The general subject for consideration was: "Jesus Christ, the perfect Saviour of sinners." Different aspects of this general truth, to the number of about eighteen, were briefly treated by missionaries, Native pastors and others, all in the Marathi language; prayer, singing and reading of the Scriptures being intermingled. We may mention a few of these topics: Christ was divine; he had a perfect humanity; he made an ample atonement; he is a perfect teacher of sinners; he is our example; tempted in like manner, he knows how to sympathize with us; his salvation is available for all; he will judge mankind at last; Christians testify from personal experience that he is a perfect Saviour; etc. Six or seven other kindred subjects were also treated. The morning meetings lasted from 9 to 12 o'clock; the afternoon from 3 to 5. Many of the addresses given were excellent, and one would have wished to have had them in a permanent form. Among the visitors were the Revs. Narayen Sheshadri, Baba Padmanji, Dhunjeebhoy Nowrojee, and Geo. Bowen. The Rev. Mr. Barker, of the S. P. G., was also present at some of the meetings. On Saturday morning, the Rev. R. A. Hume and Mrs. Hume arrived, and were cordially welcomed by the Rev. Vishnupunt in the name of the assembled Christians. Mr. Hume is the eldest son of the late Rev. R. W. Hume, missionary in Bombay, and Mrs. Hume is the daughter of the late Rev. E. Burgess of the Ahmednuggur Mission. More than 30 years had elapsed since Mr. Hume senior left with his family for America, to find a grave in the ocean, and since Mr. Burgess had left with his motherless daughter. Still, many of those present had been well acquainted with their parents, and rejoiced in this practical illustration of the continuity of Missions. At one of the sessions, Mr. Narayan Sheshadri gave a very interesting account of his visit to Rome, Oxford, Scotland and America. The meetings were held in the chapel of the American Mission, which has been considerably enlarged within the last two years, and will now accommodate about 750 persons. The chapel was constantly filled. The Native Christians present, men, women and children, were nearly enough to fill it.

On Friday afternoon and Saturday morning after some addresses, the exercises took more of the character of a prayer meeting. Christians gave their testimony. The unconverted present were exhorted to submit to God. Some stood up as seekers of salvation, and a number remained behind to be instructed and prayed for in an after-meeting. On Saturday the people made free-will offerings to the Lord, of money, articles of clothing, ornaments, provisions, whatever they could give, the whole realizing about Rs. 100. In estimating this we must consider the deep poverty of the majority of the givers, many of them not being able to go beyond the two mites of the widow.

The meetings were specially fitted to be helpful to the Christians. It was a great thing to have the attention for several days chiefly given to the Lord Jesus Christ, set forth as a present and all-sufficient Saviour. The Native Christians of Ahmednuggur felt it a great privilege to have with them the Revs. Narayen Sheshadri, Dhunjeebhoy Nowrojee and Baba Padmanji, of the Free Church Mission.

Besides the meetings above mentioned, some Lectures were given in the town, to educated Natives, by the Rev. Mr. Park and others; and there were a number of *Kirtans*, musical performances of a religious character. Nothing can exceed the delight with which the Natives listen to these; on one occasion 1000 persons were crowded into the chapel and many went away unable to get in. About half of the audience were not Christians, yet all sat for hours listening to the Christian truths thus set forth, the charm of course being in the music.

We were not present at the examination of the schools connected with the Mission, or at that of the Vernacular Education Society's Normal School under Mr. Haig; but we understand that the examinations showed the schools to be in a flourishing state. About 50 boys came forward as candidates for admission to the Normal School of the C. V. E. S. Much blessing has rested upon the work of this Mission during the last year, and the additions to the churches in the Ahmednuggur Collectorate have, we believe, been larger than in any recent year.

NOT DEAD YET.

A Hindoo favours the *Times of India* with the following elegy on Christianity:

"I made note of an extract from one of Dr. Congreve's Essays, which was in a letter of one of your correspondents a few weeks ago; it was to the effect that the selfish lives of Christians belied their belief, and that nothing noble was now to be expected from the Christian church. This is the result of holding any religion only in dogma, which is so general that little hope can be expected for the world; a better state of things we must now despair of seeing, for Christians and people of all other religions only care to make themselves comfortable in this world and safe for the next, paying no regard to the 'service of humanity.' From one of Carlyle's works, I take this paragraph: 'Well said St. Chrysostom, 'The true Shekinah is man;' where else is God's presence manifested, not to our eyes only, but to our hearts, as in our fellow-men.'"

People who read the newspapers think that they are well acquainted with the dominant influences and tendencies of the time, and would scorn the suggestion that

possibly the mightiest and most important influences are unknown to them; but we are strongly of opinion that such is the fact. There is no power on earth like the power that is embodied in Christianity, though it is so much the fashion with secular newspapers to speak of it as decadent if not effete. We go further and say that no other agency, during the current year, has been having such a moulding influence upon the characters and destinies of the inhabitants of the British Isles, as Christianity. By Christianity we do not mean all that passes under that name; we mean the Church of Christ proper, consisting of those in various denominations who know Christ and live for him. Men might write the history of England in the 18th century, and leave out all reference to Whitfield and Wesley; yet there are not many persons of candour who do not now admit that the influence of these men was prodigious and was permanent. A man may live in a world of his own, and may imagine it to be the true world, the only world, the whole world, though it may be something very different, perhaps a miserable portion of the true world. The writer of this, through a considerable portion of his life, entertained the idea that Christianity had run out, and was now an ineffectual shadow; he was astonished that Christians did not recognize the vanity of their profession; they were the victims of delusion, and knew nothing of the true life, the true world. When he was brought out of the maze of infidelity, the most astonishing thing to him was that he should have been so long in the world without being aware of the mighty forces in Christianity. The kingdom of heaven cometh not with observation; if men choose to ignore it, they will fail to recognize this mightiest of kingdoms; but that does not hinder the onward movement of it, conquering and to conquer. Very little impression was made upon the world at large, upon the Roman empire even, during the actual life of Jesus Christ on the earth; yet he was kindling a fire that shall yet wrap this world of sin in its flames.

"This is the victory that overcometh the world, even our faith." Men look to the multitudes of nominal Christians, and see that so far from overcoming the world they are miserably defeated by the world. They are seeking the honour that cometh from man; the riches of the world; the pride of life. But there are others whom men overlook, men that say "There is none good save One, that is, God," men that are willing to be as the scum and offscouring of all things for Christ's sake; these are the two witnesses clothed in sackcloth, whose testimony all resist, but who have power to open the heavens, and whose word is accompanied by the mighty power of God. The kingdom of heaven is like a woman who hid leaven in three measures of meal, until the whole was leavened. Even in India, the lever has been adjusted that will yet turn this great country upside down; and it is not education, neither is it material progress. A Hindoo knows very well that the curse of his country has been the servile spirit that makes an individual incapable of acting unless he has the sanction and support of all that little world in which his caste has shut him up. When a Hindoo sees one and another of his countrymen shaking off this supineness of spirit, and standing forth in the cause of truth, to brave the opposition of his caste, he will see a notable sign of the times, and may be sure that the rising of the Sun of Righteousness is not distant.

God is love; and the system which has most of love in it, is of God, and is destined to inherit the earth. But divine love and human sin, divine love and human self-righteousness, are necessarily in conflict, and this is the reason why men find no beauty in the consecrated lives of Christ's followers.

From an article on "India, Past and Present" we take the following:

"We cannot ignore the fact that India never did catch the spirit of the sixteenth, or seventeenth, or eighteenth, or any other century, till the present, —the century of missions; that, in the introduction of nearly every element of progress, the missionaries of the Cross were leaders, while "civilization" stood back, tremblingly watching for consequences; that they were the first to expose and demand the reform of every evil which Government has abolished; and that to their steady effort and persistent right living is due that conversion of the East India Company and the English Government, without which none of these changes had been possible."

NOTICE.

In our account of the Rutnagherry Leper Hospital, instead of "And a further sum of Rs. 3,000 has been promised by other gentlemen," please read "And a further sum of Rs. 3,000 has been promised by this gentleman."

Epitome of News.

Saturday, October 30.

—The (London) *Guardian* gives an account of the voyage of the exploring ship *Tegethoff*, in Arctic seas: "It is usually easy to sail in clear water beyond Nova Zembla, but in 1872 the ship was hampered by ice before it reached that island, found it exceedingly difficult to make way along the coast, and on the 21st of August was so firmly ice-bound that she was never able to get free again. That, however, was by no means, as might be expected, the end of her voyage. Though the ship could not get free, the icefield in which she was securely fixed was itself afloat; and enclosed in it she drifted steadily away far to the north-east. It was a fearful and perilous voyage. Ice-fields drove against one another, passing over and under each other's surface, lifting the floe in which the ship was fixed, and sometimes breaking up into icy mountains. Slight changes of temperature added to the danger by causing the ice to freeze and burst alternately, and so to exert fresh pressure upon the planks. Everything was kept in constant readiness for leaving the ship. The stores were brought on deck, and a portion of them laid ready on the ice. For five months this constant strain and anxiety went on. Then, on the 25th of February, 1873, the sun once more re-appeared on the horizon, and the ice began to break. All hands now set to work to free the ship from her perilous cradle. Five months more were spent on this laborious work, until at length, by boring and blasting, the forepart of the vessel was set free; but the aftpart proved to be so firmly fixed as to defy all their endeavours. Thirty feet of ice lay beneath them, and it was impossible to make it disengage its hold. All this time, however, they had been drifting about in high and unknown latitudes, and on the 31st of August they were startled and rejoiced by the sight of land. That was some compensation for all their toils and risks. But it was some fourteen miles off, and they could only approach it by the favour of the drifting ice. This, however, happily occurred in the early part of November, when the floe drifted to within three miles of one of the islands which lay before the main land, and again froze firmly. There the ship still lies in about 80 deg. north latitude and 59 deg west longitude. Another winter had to be endured; but, as the ice in which the ship was embedded was now securely fixed, they were spared the fearful anxieties of the preceding one, and were at leisure to enjoy and observe scientifically the unusual brilliance of the northern lights. The reappearance of the sun in February of the present year was the signal for exploring the newly discovered land in sledge-parties. That task fell to Lieutenant Payer, whose experience as an Alpine Club man especially fitted him for attacking the mountains and glaciers which lay before them. They travelled two more degrees of latitude up a long side, naming the capes and mountains as they went. Cape Fligely was the furthest point they reached, being in 82 deg. north latitude; but from it they could see a still more distant summit, in 83 deg., which they named Cape Wien, and which is the most northerly point of the known earth. Cape Fligely is nearly on a level with the furthest point reached by Sir Edward Parry in 1827 by sledge travelling. That was 82 deg. and remains, therefore, still the utmost boundary which has been trodden by the foot of man, though Lieutenant Payer may claim the distinction of having *seen* half a degree beyond it."

—Mr. Henry Bickers, Soorkee, C. P., writes to the *Times of India* that there is much distress from want of food in that region.

—Aden telegram, 30: The S. S. *Ceylon*, with the Brindisi mail of the 16th, and Southampton mail of the 10th instant, which was due here on Tuesday last, will not arrive here till Tuesday next, owing to her having had to wait for the Southampton mails carried by the S. S. *Surat*, which had to put into Malta disabled.

—*Spectator*: "The new number of the *Cornhill Magazine* has a very interesting paper, probably from the pen of a distinguished English astronomer of almost boundless literary activity, on the new solar theory of an American astronomer, to which he adds a confirmatory suggestion of his own as to the source of the solar spots. The theory itself is due to Professor Young, of Dartmouth College, Hanover, U.S., and accounts for certain phenomena visible in the solar atmosphere on the hypothesis that the sun is really a bubble whose interior consists of gases,—hydrogen and others chiefly metallic,—at temperatures so high as to be hardly conceivable by us; which gases are condensed into metallic clouds and molten rain in the regions furthest from the central heat, while the explosions which send forth what are known as the "red prominences" are in that case due to the rushing of the compressed gases of the centre through these metallic rains and banks of metallic cloud."

—The Jaghir of Juth is to be attached in consequence of the Jaghirdar's misgovernment.

—*The Divinity College at Lahore is about to* lose its Principal. Lord Wynford has presented the Rev. T. Valpy French to the Vicarage of Erith in Kent. Once, says the *Delhi Gazette*, the reverend gentleman was well known in Agra, and especially at the time of the great rebellion, when he is said to have told the sapient authorities entrusted with the management, or rather mismanagement, of affairs, that he preferred dying with his native Christian flock if they were denied admission into the Fort. The sapient authorities saw the position at once, fortunately for themselves and for Mr. French and his flock. Right good service was done by the native Christians in the Fort of Agra.

Monday, November 2.

—*Bombay Gazette*: "We hear from an absolutely authentic source that the abscesses of the liver which carried off His Highness the late Maharana of Oodypoor were almost certainly caused by the rough treatment pursued by the uneducated Indian Hakims and Baeds."

—The Lahore paper relates that a dreadful tragedy took place in Nowlucca on Monday evening last. A pensioner, recently employed as a driver, or fireman, on one of the Railways, while in a state of intoxication murdered his wife, an elderly woman of about fifty years of age. The facts received regarding the murder are these:—The deceased had received some money which her husband discovered she had obtained. He asked her for it, but she declined to give him more than Rs. 3, which went to buy a bottle of brandy. This finished, a second demand was made for more money, which was refused. The accused, however, somehow or other succeeded in getting some moro money, which was spent in the purchase of more liquor. While in a state of intoxication he came back to his wife and demanded more money, and on her refusing to give it to him, commenced to attack her in a most brutal manner, until the unfortunate woman died. He was immediately arrested and brought before the Magistrate of the District.

—According to the *Friend of India*, for the past four months a "Theistic Union" has been quetly at work in Calcutta, its object being the promotion

of unity and good feeling among the Brahmos of all sections, recognising the equal rights of all to liberty of thought and action.

—*Lucknow Witness*: "We are informed that a Christian Conference, composed of Missionaries, pastors and laymen, will be held in Calcutta, beginning on the 30th of November, and continuing for three days. The Conference will be similar to the public meetings held in England and America for the promotion of personal holiness, and for the discussion of the best methods of Christian labour. It is expected that the Rev. A. N. Somerville of Scotland will be present to preside at the evening meetings."

An account of the Kumaon Mission Conference is given in the same. Rev. Dr. Thoburn's speech is thus noticed: His subject was, "The Duty of Europeans in India to the Mission Work." Inteaching morals we must live them. These people are eminently imitative. We must create exactly in the Europeans in India what we want to see in the natives. If *we* were what we ought to be there would be a movement among the natives. Just as sure as an acid poured upon alkali produces effervescence so sure will a soul over-flowing with the love of Christ cause an awakening when brought into contact with the careless sinner. As in nature so in grace. The speaker knows to-day in India no less than eleven natives of India preaching the Gospel to their countrymen on the plan of self-support, that is, not receiving any pay from any missionary society. This is the work of a year or two, and promises great things for the future of India. Mark how God has inaugurated great movements. The little Hebrew maid led a heathen king to the knowledge of the true God. A simple Samaritan woman with whom Christ talked at the well caused Samaria to hear the Gospel. Lydia, a plain woman, whom Paul met by a river side, was a chosen vessel to carry on God's great work. The kingdom of God truly comes not by observation. Let every one in this audience expect to be made a missionary, a missionary to your own household, to some servant or friend or neighbour. Fifteen years ago the speaker began to work in Nynee Tal and afterward in Gurhwal, and he is greatly interested in the people of these provinces. His full expectation is to see hundreds of these people yet brought to Christ."

—*Friend of India*: "Doubts are entertained in Delhi as to the usefulness of a class for nurses which has been patronised by the Municipality, who give Rs. 75 *per mensem* in support of it. It is said that there is no teacher to the class capable of giving instruction in midwifery. Here again a competent lady physician is needed, as in so many other parts of India. Much life is constantly sacrificed in Delhi through the inefficiency of the *accoucheuses* practising there. Here is a grand opening for another of those courageous and noble-minded women from the United States, who, in embracing the profession of Medicine, are willing to come an immense distance from home, to be of service, in an uncongenial climate, to those of their own sex, whose religious prejudices and sexual delicacy are so powerful that they must perish rather than call in the aid of men."

Same, on Hindoo Music: "The European scale is divided into seven intervals with five semi-tones, but the Hindoos have a sub-division into twenty-two tones answering, to speak roughly, to European quarter tones. The twenty-two tones (called in India srooties) do not, however, all precisely correspond to quarter tones, inasmuch as some only can come under that designation, others of them being third tones, for instance while from G to A there are four srooties (or sub-divisions) from A to B the srooties are three in number."

Tuesday, November 3.

—The *Cochin Argus* says that "in terms of the Pontifical Mandate formal notice has been served by the Archbishop and Vicar Apostolic of Verapoly on the Chaldean Bishop Melles to quit the country forthwith. As up to this he has failed to do so, the solemn sentence of excommunication will be pronounced from the Cathedral Church of Verapoly to-morrow."

—Bangalore, Oct. 28: "The Railway is interrupted in three places between Jollarpett and Vellore. Passengers cannot get across. No mails have been delivered here since Saturday. Telegraphic communication with Mysore and Pondicherry is interrupted. A large tank of the Palar series has breached. There have been heavy rains throughout the province. The Madras mails got across to Jollarpett this morning, and are expected here by noon. The weather has cleared."

—A new phase of the "Poor White" difficulty is presented by the *Englishman's* weekly writer; who tells us that he has it on credible information that one day last week a European went into Mackenzie and Lyall's, and, in all seriousness, requested to be put up to auction. He had no further use for himself, and thought he might fetch a few rupees, and his proprietor would, in return for his obedience, have to feed, clothe, and lodge him,—all or any of which he was unable to do for himself.

—*Times of India*: "The beneficial effects of the recent opening of the Nizam's State Railway are already visible. We have before us a prospectus, of the Hyderabad Spinning and Weaving Company, Limited, with a capital of seven lakhs of rupees, which, we learn, has all been subscribed."

—A child of Mr. Penn, photographer, Ootacamund, has died of poison, supposed to have been given by the ayah.

Wednesday, November 4.

—*Times of India*, Colombo, 3rd: "A long and learned judgment was delivered by the Supreme Court to-day, rendering absolute the rule prohibiting the District Judge of Colombo from proceeding with the case against the *Observer*."

Same: "From Ceylon to the west, and the islands of the Pacific, closest to the American shore-line, to the east, we meet everywhere with small sailing craft carrying the one outrigger. Nowhere else in the whole seagirt world is this the case, and nowhere, as far as history tells us, has it ever been. These craft not only sail very rapidly, but in accordance with certain principles yet unascertained, we believe, are wonderfully steady in the roughest sea."

—*Indian Statesman*: A quarterly meeting of the "Bombay Church Union" was held on Thursday last (29th ultimo) in the Indo-British Institution, at which Mr. Tudor Trevor read a paper on the question—"Should Christianity be supported from the revenues of this country." Mr. Trevor's paper sustained the question in the affirmative, viewing it entirely from the Christian point of view."

Thursday, November 5.

—*Bombay Gazette*: "The death of Mr. John Laird, which was announced in yesterday's English telegram, has removed from the political stage a man who had played a prominent and very remarkable part in recent history. Mr. Laird was the builder of the celebrated cruiser *Alabama*, which it is no exaggeration to say swept American commerce from the seas ten years ago; and it may therefore be considered that he could claim the unique distinction of having cost his country the round sum of 3¼ millions sterling, being the amount of the damages paid by Great Britain last year for the negligence of Lord Palmerston's Government in letting the *Alabama* escape from the port of Liverpool."

—The Viceroy has returned to Calcutta.

—The Government steamer *Undaunted*, which returned to Calcutta on Friday evening, brought with her the captain, the mate, and twenty-two of the seamen of the British ship *County of Perth*, which became a total wreck about a hundred miles from the Sandheads. We (*Englishman*) understand that the ship, a fine 1,700-ton vessel, left the Clyde with a cargo of coals on the 9th July on her first voyage to this port. She caught the cyclone in the Bay, and escaped with very little damage; but, almost immediately after, the ship was discovered to be on fire, probably on account of the hatches being battened down during the gale.

One boat containing the second mate and nine seamen has not yet been heard from.

—*Madras Mail*: "The following information relative to the native priesthood in Mysore Province is not without interest:—There are 13,393 priests for Hindus; 412 for the Suni sect of Mahomedans, and 15 for the Shia sect; 16 for the Sikhs, and 60 for the Jains. The Government pay the Hindu institutions Rs. 230,069; Rs. 14,258 for Mahomedans; Rs. 21 for the Sikhs; Rs. 4,301 for Buddhists. The income these derive from their own adherents from fees and offerings is, Hindu Rs. 21,737; Mahomedan Rs. 1,620; Sikh Rs. 200; and Jain Rs. 1,900."

—*Times of India*: "We have been able at last to discover the *teterrima causa belli* with the Dufflas. Our readers will be somewhat surprised to hear it is whooping cough! As far back as 1872-73 an epidemic called *Bunder kah*, literally "monkey cough," having broken out in the Abor-Duffla villages, the inhabitants determined to adopt the very original expedient of recouping themselves for the loss of their relatives and friends by making a raid into our territories, and carrying off a sufficient number of our subjects to replace the casualties. They alleged that they had taken the infection back with them when returning from the annual trading visits to Assam. On the night of the 12th February 1873, an armed party of them, numbering over 300, came down and attacked Amtolla, a village in the east of the Durrung district, about seven miles from the foot of the hills, and carried off forty-four persons—men, women, and children—together with their property, murdering a man and woman who attempted to resist. Since then eight of the captiues have died from cruel treatment, and the males of the party are still reported to be in heavy wooden fetters."

—The *Times of India* has telegrams announcing the departure of the prisoner at Morar for Agra and Cawnpore, in charge of an officer and a few men.

—The steamer *Ceylon* with the English Mails left Aden for Bombay yesterday at 7½ a. m.

—*Evangelical Christendom*; Paris: "The two illustrated journals (*Ami de la Maison* and *Rayon de Soleil*) are rapidly making their way into the general population, far beyond the usual circumscribed boundaries of Protestant papers. More than usual this year, meetings in the open air have attracted numbers; in August, near Montmeyran (Drôme), about 1,500 persons met for devotional and evangelistic services, which lasted several days; at Creyseilles about 600 met; at Eurre, also, and at Royas, at Vaneille, where 1,000 congregated under the chesnut-trees, and at Livron, important and happy gatherings have taken place without the slightest impediment.

—*Advance*: "Dr. Farrar, whose life of Christ, lately published, is likely to take a more permanent place in our religious literature than those might expect who judge such things by the hubbub a book creates on its first appearance, says that anything more utterly unhistorical than the Talmud cannot be conceived. "It is probable that no human writings ever confounded names, dates and facts with a more absolute indifference."

—At the Brighton Church Congress, the Rev. Canon Ashwell said: The abuses of private patronage were scandalous. It was a common thing to see in a certain Church paper a page of advertisements, horrible and disgraceful in the last degree. Such inducements as the following were held out:—A living where the population was scanty; a living within a 4*s*. 6*d*. ride from London; a living near a yachting station; a living with a rookery in the garden—(laughter)—a living with the incumbent nearly eighty—(loud laughter)—such were specimens cut from one issue of a paper looked upon as the gazette of the Church of England.

Friday, November 6.

—*Times of India*; Agra, 5: The prisoner arrived at Agra yesterday, escorted by some European troops in dak gharries. His destination is Cawnpore, where there will be further inquiry.

Same; Morar, 2nd: "People here seem to have made up their minds that the prisoner is not the Nana, but to me it seems that too much stress is laid on Dr. Tresidder's evidence, which is, in my opinion, negative from beginning to end. Colonel Mowbray-Thomson saw the prisoner unshaven and shaven, Dr. Tresidder saw him only as he was caught. Colonel Thomson's evidence is so strong as to be only just short of swearing to the prisoner's idenity: Dr. Tresidder's less strong (to my thinking) the other way."

—At about noon on the 22nd October, people in and about Commercial Square, Singapore, were startled by a vivid flash of lightning, instantaneously followed by a sharp crash of thunder like the discharge of a shotted 32-pounder. The electric current had run along the New Harbour telegraph wire and into the office in the centre of the Square, shattering the telegraph instruments, one of which was blown across the room, passing in uncomfortable proximity to the head of the operator, who was telegraphing a message at the time, but who, almost miraculously, escaped unhurt, though seriously alarmed by the blinding flash and the terrific explosion.

—The pupils of St. Xavier's College have been persuaded by the Fathers of that institution, to make a pilgrimage to Bandora. Thirty of them went.—*Times of India*.

—Deaths last week, 315.

—Mr. Forrest, who has successfully traversed the country between West and South Australia, was six months on the way.

"Many natives were seen, and they attacked us on three occasions, but we were able to drive them off. On one occasion fifty attacked us, and on another one hundred. In the latter case I was nearly

speared. Some were wounded, but as far as we know none were killed. The Tomkinson, Mann, and Musgrave Ranges are generally beautifully grassed. Many springs were found, and no doubt many more exist."

There was 600 miles of desert.

—The *Spark* pirate, murderer of Capt. Brady, has been executed at Hongkong.

—1,115 candidates have applied for permission to attend the Matriculation Examination, which commences on the 16th instant.

—*Deccan Herald*: "Sir George Campbell in his speech before the Social Science Congress which assembled in Glasgow at the commencement of last month, has made two or three important statements in regard to his own observations in India. He tells us that he has found that the most successful Indian administrators in all respects are those who get on best with the Natives. We are glad to have our own views corroborated by such an able administrator as Sir George Campbell. Formerly the English did pay some attention to the natives, and treat them with some consideration and civility; and instances innumerable are on record of the beneficial effects of such behaviour; while not one can be adduced of any evil consequence arising from it. But somehow or other it came to be thought by Government that it was lowering to the dignity of its officers to be polite to natives, so for many years the English have adopted the opposite line of conduct, and it is no wonder that the natives now regard those who do so with a daily increasing dislike, and that this dislike is on the increase. We have over and over again said that nothing but evil can come of supercilious or haughty conduct towards our Indian fellow-subjects. Those who cannot maintain their dignity, and at the same time show sympathy and courtesy to our Indian fellow-subjects, are not gentlemen and are in the same degree unfit to take part in the Government of the country. The Hon'ble Frederick John Shore states as one way of gaining the respect of the natives of this country—that we should show respect for our own religion. He says:—"For many years after the English obtained footing in India, they behaved as if they had no religion at all, which the mass of the people thought; and, although matters have lately much improved in this respect, we have not yet done enough to eradicate the bad impressions caused by our former conduct. The people of India have strong religious feelings, and proportionate contempt for those who have not. It is not necessary (as some by their conduct seem to have imagined) to affect the adoption of any Hindoo or Moosulman tenets;—an attention to their own religion will go far toward obtaining for any class the respect of the Indians." This is the opinion of a civilian of keen observation and good judgment. We publish it in the hope that it may catch the eye of some of the officers of Government who may endeavour to get the attendance of all Government officials at the idol worship of native potentates at once and for ever dispensed with."

Selections.

THE SPIDER AND GRASSHOPPER.

One summer afternoon I set out on a walk of a couple of miles to visit a man who was old, sick, and soon to die. The day was warm and the road hilly. Becoming warm and tired, I sat down on a large stone beside the road. Very soon I became interested in watching what well nigh proved a tragic scene in the insect world. A grasshopper had evidently been caught in a spider's web in the grass near my feet. The spider was close by, but seemed to be standing still, while the grasshopper was slowly whirling round and round. I could not understand what was going on, so determined to wait and see what would become of it. By and by I saw the legs of the unfortunate grasshopper were drawing up closer and closer to his body. He would seem to struggle now and then to straighten them out, but for some strange reason did not succeed. He kept on turning round in a mysterious way.

After watching sharply for some time, I saw that little threads were wound about him. It was now clear that the spider was turning him round and winding a thread about him, so as to hold him till he could kill and eat him. The threads became more and more visible. Tighter and stronger grew the cord every time the grasshopper went round. After a while he looked as if he had been put into a closely-fitting sack. It was of no use now for him to try and get away, poor fellow. He seemed to be in despair, for he hardly tried to escape. The spider now drew back to rest, and was, no doubt, very happy thinking what a rich feast he would have for supper.

"You wicked spider," I said, "you will go hungry yet."

I took out my penknife and went to work to cut open very carefully the sack, so as not to hurt Grassey. Soon he was free, but did not move. What, dead, poor thing! I tried to rouse him, as you sometimes do your sleepy brother in the morning. At last his legs began to move a little, and after he got them all arranged, with one hop away he went in happy freedom and safety. Narrow escape, that! I was happy too, and got up and walked on, and what do you suppose I thought?

I thought that it was just like this that a great many young folks are destroyed. The spider of sin winds about them a great many *little* threads. At first they are so small that they can hardly be seen, thoughts and words and habits that are *just a little* bad. There are more and more of these till they are many, and are like strong cords, and it is hard to break away from them. One gets all tied up in the wrong and sin sometimes, so that he hardly tries or cares to get away, and cannot alone if he does try. Look out for those first little threads that evil ones tie round you.

And here is another thought I had as I finished my walk, and that I have had many times since that day. Jesus does for us just what I did for that grasshopper. If he could have talked, he would have asked me to save him. But I chanced to see his trouble and did save him. Now, Jesus looks on and when he sees us fall into temptation and evil, he pities us and wants to save us. He only waits that we may ask him. He knows all our trouble and is close by. Just as soon as we see we are in danger and the cords are getting too strong for us to break, if we will look up, we shall see him watching us with loving eyes; and if we cry to him for help, he will at once break the bands of sin and save us. Ask him, and see if he will not—the kind and blessed Jesus.—*Rev. A. B. Dascomb, in Congregationalist.*

THE WORK IN EDINBURGH.

FROM MRS. BARBOUR.

We need not have been surprised if in Edinburgh, during the absence of most of the workers, most of the upper classes, all the pupils of the many schools, there should have been only such a continuation of the work as would lead to the renewal of it on a great scale as winter approached, and the absent reassembled. But those on the spot say that some of the last weeks have been signalized by as much blessing as prevailed during the height of last winter's work. On Sabbath week, when Dr. Mackay, of Hull, conducted the evening service, the Assembly Hall might have been filled twice over; and last Sabbath evening the Free High Church was opened as well as the Hall, and both were full.

A friend wrote lately:—

"I found a young lady among the anxious, who, with her mother, is passing through Edinburgh. She told me she had no Christians among her friends, and is quite in the world. She was not waiting because particularly anxious, but because she thought Christians were happier than other people. She closed with Christ that night, and has held on very bright and happy. For the first time I had a talk with her mother. I found her at the close of the noon meetting. She told me her daughter had been writing to a friend about her conversion; she had been in an agony night and day about her own soul. She had the common difficulty—she could not believe, because she did not feel. By this time the choir began to sing hymns with the harmonium, so we went to the side-room. She said, 'To think that I have been so long considered a Christian by my clergyman!' It was a great joy to show her how the sin which she had vainly tried to work away, weep away, and pray away, had all been put away when Jesus died, and a new life provided when Jesus rose again. She seemed to me to receive the word in much assurance, and in the Holy Ghost. We do not even need to go out of doors to meet with inquirers after the way of life. Our servants are writing to-night to the absent one about a friend of hers from her native place, who was passing through town, and called to see her. They have been speaking to him about his soul, and persuaded him to go to the hall two Sabbath nights. He would never remain for the after-meeting, but he had come here to-night, as he leaves for London in a day or two; and as they could not get him to clear decision, I was asked to go down and speak to him. I went down, and brought him up here to the Word, from which he was enabled to see the salvation of God. I heard them singing hymns with him afterwards. He came up to worship, and when we sang, 'Jesus is mine,' he said he could sing it in truth. He has got the servants to help him to write to two of his companions."

At the Edinburgh noon meeting, the Rev. W. Scott Moncrieff presiding, Mr. Wilson, of the Tolbooth, gave a most interesting account of his visit to Shetland. He and the others had been delighted with the work at Dunrossness; the people were so eager. The first meeting in Lerwick was most discouraging; the cold, hard faces made one feel as though it were an audience of sceptics. But some of the dear anxious ones from Dunrossness walked over the foggy hills nearly twenty miles to Lerwick, and the same back, to hear more of the way of salvation. Many professed to have closed with Christ's offer. Mr. Wilson said neither he nor Captain M'Gill ever saw so many profess to find Christ, even in the most wonderful meetings here, as at Dunrossness. Of course, I mean in proportion to the size of the place.

He pleaded with the meeting to remember Shetland, and to pray God to send a man filled with the Spirit to go down for four or five months to carry on the work begun.

Another day, at the noon meeting, a gentleman from London asked the prayers of the people for London, and that, if it were God's will, Mr. Moody might be sent to them. He also said that the people at the meetings here were too much of the church-going, good-enough sort; he would like to see the lower strata and more of the fashionable members of the community reached.

Mr. James Balfour, in reply, said, "You and other Christians in London must beware of falling into the snare we nearly fell into, of leaning on man. Our God was a gracious, loving God, but a jealous God; and if they in London leaned on Mr. Moody, God would let him go to London *alone*. You say our meetings are too respectable. These meetings were and are for the *lost, church-going or not*; it matters little. From this hall how often have thanks to God been offered for the dear, *lost, church-going* sons and daughters now saved!"

Here are extracts from a letter written in August, from one young friend to another. Mr. Moody often advised them to write thus of the work of God:—

"We had such a splendid time here when Moody and Sankey came. There were three meetings on *Monday, two in the Free Church, and one outside*, and then there was an inquirers'-meeting afterwards. A great many stayed. Then there were two addresses on Tuesday, one at twelve o'clock; the other at two. At the end of the second one the church was a sight. Mr. Moody preached a grand sermon, on the 'Marriage Supper.' When the people were asked to stand up, those who wished to be prayed for, 500 stood up. The ministers sat down and wept like children. By the time the sermon was finished, half the people in the church were in tears. Mr. Moody was so sorry leaving he almost broke down. He said he never expected to meet us on earth again; and then he almost had to stop; it was most affecting, people in every seat sobbing, and everything was so quiet. Mr. Moody stayed to the last minute talking to the anxious. Mr. Sankey stayed that night in Tain. There was another meeting at seven o'clock, which was well attended, and a great many stayed for the inquiry-meeting. There have been meetings every night since: they are attended so well; people at them who seldom went to church, and never but on Sundays, many waiting afterwards in an anxious state. I hope they will go to———, that you may hear; and, dear———, if you have not yet decided for Christ, be sure you speak to Mr. Moody. He puts it so plain you won't be able to resist giving yourself to Jesus, and you won't want to resist. This is such a glorious time, so many turning from the world to Christ; you should not lose the opportunity, and there is nothing so easy to do, when God makes us do it."

One quotation more from a Highland letter:—

"Our usual twice-a-week prayer-meeting is going on. I was undecided to go or stay in, requiring rest. It was decided for me by one of the servants coming to my room to ask the prayers of the meeting that she might see clearly how she might come to Jesus. I wrote out the request, and gave it to Mr. Moody, and stayed at home to point the woman to Jesus 'lifted up.' How good God has been to us in sending Mr. Moody among us. We are a 'land's end' here. The stream of most that goes on passes us. We are in a quiet creek, yet not quite out of reach, for the wave goes on till it reaches the shore. But God is working now indeed. Blessing we have seen before, but oh! now for more cutting up and breaking down, and bringing into the kingdom! To do anything for these dear servants of God is surely doing service for the Master.....Now they are all gone. Jesus has been glorified. It has been a very blessed time, and we know Mr. Moody's preaching goes a great deal further and works a great deal deeper than the inquiry-room.

There we had great work, and many Christians shaken, and made to look to their foundation besides. I can scarcely write a proper account yet, or details."

MESSRS. MOODY AND SANKEY AT BELFAST.

The second week of the labours of these beloved brethren has closed. As we look back with thanksgiving and wonder, we can only exclaim. "What hath God wrought!" The meeting of Christian workers was held on Sabbath morning (Sept. 20), at eight, in May-street Church. Shortly after seven the place was filled with an audience of, say, fifteen hundred, and the overflow filled also an adjoining building. It is surely a significant fact, and a very blessed sight, to see hundreds of men and women at such an early hour crowding out to call upon God, and to be addressed upon the subject of *working for Jesus*. Apart from the question of the extent of the blessing in the salvation of the lost, it is manifest already that the visit of these brethren has been greatly owned of God to arouse multitudes hitherto at ease in Zion, giving them, under God, a new impulse in the walk of Christian effort, by showing them the glory of the privilege of carrying the message of mercy to old and young around them.

An open-air meeting, similar to the one held on the previous Sabbath, had been arranged for two o'clock. The weather in the morning was very unpropitious; but by noon the day brightened up, and by the hour of meeting it was all that could be desired.

Any mass of human beings collected together has a very solemnizing effect upon the mind; but when one sees tens of thousands met together to hear truths upon which their eternal destiny hangs, it is fitted to fill the soul with awe and reverence.

I shall not attempt to estimate the number who heard the gospel on this occasion. I observe a friend from England, who was present upon the previous Sabbath, estimates the number at thirty thousand. Whatever the number may have been, it was certainly exceeded on last Sabbath. Mr. Moody was greatly helped. The fruit of the seed can only be fully seen when gathered at that day!

A meeting ior inquirers only was arranged to be held in the evening of the same day, in the Ulster Hall, the largest public building we have. *Admission to this meeting was strictly limited to* those professing anxiety to find Jesus. Christian workers were admitted by ticket, a method adopted to avoid the mistake too often made at such meetings of allowing incompetent or improper persons to engage in such work. There is not one Christian in a hundred fitted for this most delicate and difficult service, requiring, as it does, close communion with Jesus, much knowledge of the human heart, and very clear views of gospel truth, and not less a desire to know nothing, and to speak of nothing, save Jesus Christ and Him crucified.

While all this is true, it is equally true that none are oftener blessed in this work than young converts, while their virgin love is yet fresh, and their faith clear and simple. There was at the meeting for inquirers an attendance of some 500—this in addition, it may be noticed, to many meetings of like kind held in various churches at the close of the evening service. It was very touching and stimulating, when an opportunity was given by Mr. Moody at the close of the meeting, to hear many young men read out, in trembling tones, and yet with beaming countenances, some precious promise of the Word of God. It seemed like throwing out a lifebuoy to the struggling ones around, who were swimming for life in the waters of death—like the letting down of a cord to the prisoners, in the pit in which there is no water. Subsequent information in the young men's meetings proved that these truths were laid hold of savingly by not a few that Sabbath night in the Ulster Hall.

On Sabbath night we had our first meeting for young men, from nine till ten o'clock. To the surprise of all of us, there were about 1500 present. The beginning is a special work, which, I trust, will spread as in Glasgow. There had been during the spring a very marked work among the young men in Belfast, in connection with the Young Men's Christian Association. Now it has been deepened and greatly extended.

During the week the tide of spiritual life seems to increase each day. The Bible-readings at two o'clock have been full of interest, specially stimulating to many whose spiritual life had hitherto been very dormant. The reading on "Grace" yesterday was, I feel persuaded, made a blessing to many of the children of God, while helping over the threshold many almost saved.

The more special evangelistic services in the evenings have been held this week in St. Enoch's Church. The crowds desiring to hear the gospel have proved inconveniently great, filling the church an hour before the time; while the after-meetings have been so filled, that the work of speaking to the anxious has been very imperfectly done.

Now as to the point reached in the progress of this great work of God, I would not like even unintentionally to mislead your readers. The work is great and extensive beyond what I have written, and yet there remains so very much land to be possessed. There are tens of thousands of our population still untouched. Many of the higher classes, church-goers, seem still unmoved. We need continued prayer. We need to realize the "now" of our opportunity—to understand that Jesus is saying, "This thy day." Let me ask from all your readers who are the Lord's remembrancers earnest crying to God to cause us to see still greater things, for the sake of this dark land, and the Protestantism which contains still so much death.

H. M. WILLIAMSON.

Befast, Sept. 25.

We cannot better describe the state of Belfast just now than by applying to it the words spoken of Jerusalem in the Acts of the Apostles—

"ALL THE CITY WAS MOVED."

Nothing like the scenes which are now daily and nightly witnessed here have occurred since 1859. The immense meetings, crowded an hour and more before the advertised time of commencing, the spirit of deep earnestness which prevails in them, the great numbers who wait at the close, many in deep distress, many bathed in tears, to be counselled and prayed with, and the many cases not only of conviction, but so far as man can judge, of real conversion, which are taking place, are truly marvellous. A minister who spoke at the midday meeting on Monday but expressed a general feeling when he said that never since "the Year of Grace" had he seen a Sabbath which more reminded him of Pentecost than last Sabbath. Nor is this the case only on the Sabbath. It is something in itself noteworthy and indicative of good to see night after night, as was the case this week, the great church of St. Enoch's crowded to suffocation with eager hearers, Eglinton-street Church occupied in every part by a similarly earnest congregation, *Frederick-street Wesleyan Chapel* also filled, Ekenhead Church taken possession of at nine o'clock by a crowd of anxious inquirers, and a thousand young men in May-street Church met to talk to each other about religion, and this when May-street and Fisherwick-place Churches had both been full in the earlier part of the day, the one at twelve o' clock and the other at two. Religion, moreover, is becoming a more common subject of conversation. Its reality is being more felt. Altogether there seems every token of the commencement of a work which shall be a blessing to the whole city. Thursday, the 8th October, has been fixed for

A MONSTER MEETING IN THE OPEN AIR,

in order to give an opportunity to the inhabitants of the whole neighbouring country to hear Messrs. Moody and Sankey. Mr. Moody says he would like to see 100,000 people at it. There is no doubt that if the weather be but good, there will be one of the grandest gatherings ever seen in the town of Belfast.

Not the least gratifying feature of the movement is the happy bringing together of all evangelical denominations to which it has given rise. In all the meetings, Prebyterians, Episcopalians, and Methodists are mixed and mingled without distinction. On Monday night, in Rosemary-street Church, the Rev. Mr. Dickson, incumbent of the Mariners' Episcopal Church, was one of the busiest among the inquirers; and on Tuesday evening, the Rev. I. H. Deacon, incumbent of Trinity Episcopal Church, occupied the pulpit of Eglinton-street Presbyterian Church. If the present stirring do nothing more than help to banish the bitterness of sectarianism from our midst, and lead Christian men to live and work in accordance with the truth that we are all one body in Christ, it will have wrought unquestionably a work for which none can be too thankful.

As to the results up till the present of the work of the past three weeks, not only has there been, as is evident to all, a wonderful stirring of the whole town, but many real conversions have, it is believed, taken place. In one school a female teacher came to the superintendent and resigned her class, saying *that such a wonderful change had come upon them that she felt herself incompetent to instruct them.* Brought thus to a sense of her own wrong state, she was made anxious about herself, and by and by came back to teach again, a changed woman.

One remarkable case of conversion is that of an entire Roman Catholic family, who heard Mr. Moody, we believe, at one of the open-air meetings, and have left the Church of Rome. Besides which many striking cases have come under our own notice.—*Witness, Sept.* 25.

Miscellany.

—From an address on God is Love, by Rev. A N. Somerville, at the Perth Conference (*Christian*, September 17):

Would you know the triumph of mercy, look at the opening of Ephesians ii. As I glance at this fearful description, I am reminded of the effects of the ebbing tide at some parts of our coast. As the waters recede, the beach is gradually exposed. With the still retiring sea, the unsightliness of the shore becomes apparent. Stones, sands, rocks slippery with weeds, mud, slime, and long black tangle in unpicturesque confusion, are successively laid bare. Observe how the apostle uncovers by degrees our guilt and misery: "Dead in trespasses and sins," Ye walked according to the course of this world," "according to the prince of the power of the air," "Children of disobedience," in whom that "spirit works," "all had our conversation in the lusts of our flesh," "fulfilling the desires of the flesh and of the mind;" finishing his picture with the terrible words, "by nature children of wrath, even as others." But now, mark the change. Man is helpless to deliver, but God speaks. The ebb is arrested, and the waters begin to flow. "BUT GOD, who is rich in mercy;" mercy, sovereign mercy, it is which constitutes the flowing tide. Onwards and still onwards the pure wavelets come, gently but steadily increasing in size, green as the emerald, their crests like snow. Ere long the tangle, slime, mud, weedy rocks, sands, and stones, are submerged and disappear: the bare and uninteresting expanse is seen no more; and at length, with jubilant voice, the waters rise high on the beach, till what before was an uncomely wilderness becomes a mirror in which the sun and the blue heavens glass themseves.

"Children of wrath, even as others," such by nature is our fearful condition. "But God"—listen to the sound of the turning tide—"but God who is rich in mercy, for his great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved);" still the waters rise—"and hath raised us up together, and made us sit together in heavenly places in Christ Jesus;"—and now, indeed, the flood is at its height, and we hear the sound of the mighty waters as they thunder on the shore; "that in the ages to come He might show the exceeding riches of his grace in his kindness toward us through Christ Jesus!"

Under the multitudinous waves of mercy the unrighteousness of all believers sinks from view. "Their sins and their iniquities will I remember no more." O friends! edge up towards this mercy. If you shrink from touching God's holy love under every other aspect, take courage and lay hold of it in this one. With your eye on the Lamb that died, let your cry to-day be that of the publican, "God be merciful to me a sinner." Our Himalayan sins can find their match in the ocean depths of the mercy of God.

"O Love, thou bottomless abyss,
My sins are swallowed up in Thee;
Cover'd is my unrighteousness;
Nor spot of guilt remains on me:
While Jesus' blood, through earth and skies,
Mercy, free, boundless mercy, cries!"

Condescending Kindness.—Love in this aspect has regard to those of low estate; it stoops to the case of the mean and insignificant; it cheers the fearing, the dejected, and the solitary; it speaks "a word in season to him that is weary:" it is the stay of the widow, the fatherless, and the stranger; its voice encourages the little child; it "raises up the poor out of the dust, and lifts up the beggar from the dunghill, to set them among princes." Love in this aspect had an ear for Hagar and her fainting boy in the wilderness; it had an eye for the babe Moses among the bulrushes of the Nile. Condescending kindness took up the little children beyond Jordan, folded them in its arms, put its hands on them, and blessed them. "I will betroth thee to me for ever, in righteousness and in loving-

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kindness." "Thy loving-kindness is better than life.

Bountifulness.—"The Lord over all is rich unto all that call upon Him." "The young lions seek their meat from God." He opens his hand and feeds the creeping things of the sea. He nourished the nation of Israel in the desert with manna from heaven, day by day, for forty years. The fainting multitudes who followed Him when on earth He satisfied with bread. He turned the water into wine. With Him are the riches of goodness. The "children of men—thou shalt make them drink of the river of thy pleasures." All that his people require will he give them. "My God shall supply all your need according to his riches in glory by Christ Jesus." "Goodness and mercy shall follow me all the days of my life." In nothing does love, under the aspect of Bountifulness, more brilliantly shine than in the gift of "that meat which endures to everlasting life.' "If any man eat of this bread, he shall live for ever:' "and the bread that I will give," says the Redeemer "is my flesh, which I will give for the life of the world."

Such are some of the aspects of the love which passeth knowledge. One love known under many names. It is love which takes its specific title according to the relation it bears to the soul's condition at the time. It is like that majestic river which divides the British possessions from those States whence our beloved American brethren have come, whose remote original lies beyond the upper extremity of the queen of fresh-water lakes. From this great basin the river issues by a noble outlet, and courses its wondrous way, sometimes as a succession of inland seas, sometimes as the intervening stream or channel connecting them; now as a moving expanse of sea-green waters, which, by and by, is broken with rapids, and then thunders down in swirling folds as the most magnificent cataract on the face of the globe—the only one that never seems to vary in its body of water at any season of the year; next, stealing away from its boiling cauldron, the river winds quietly along amid steep and wooded banks; emerging thence, it swells anew into a wide sea; then narrows again to flow through its paradise of islands and to be known as the Lake of the Thousand Isles. Thereafter it stretches away till, with a passage unique in variety of character, it launches its glad and now broad waters on the bosom of the Atlantic.

One river this, yet does it bear, as every traveller knows, a succession of names, each conferred according to the territory through which at the time the river happens to flow.

So it is with the river of the Love of God. Its springs lie deep in the divine bosom, whence it issues through the outlet of the everlasting covenant, to visit this earth with glorious flow. One river all the while, it is known among men under different designations, according to the nature of the province through which it sweeps, whether that be one of wretchedness, guilt, need, or spiritual prosperity. Now it is denominated the river of Divine Pity; now of Compassion; a little further on the river of Grace; then it swells into the beautiful expanse of Divine Mercy; thereafter traversing a wild and desolate region, it is known as the river of God's Forbearance and Long-suffering; next, we find its spendid volume of waters precipitating themselves as the cataract of God's Readiness to Forgive; then it is rolling swiftly onwards, amid wooded slopes, as the river of Condescending Kindness; ere long, in placid beauty, we perceive it gliding among its thousand isles, as the river of Bountifulness; thence, under titles not mentioned here, it passes through other scenes, and finally sweeps onward as the river of Divine Complacency, to hide its shining waters in the depths of eternity to come.

Such is the river of the Water of Life. Say, friends, at which of its windings do we find you standing to-day? Surely there is no one among us who might not have a place somewhere along its course, at which with "joy to draw water" as "out of the wells of salvation."

The love of God! The Holy Scripture is a prism by which the heavenly light is separated into its various rays; but these rays all converge, and meet in focus again in the cross of Christ. The Son, which is in the bosom of the Father, comes forth to us charged with God's infinite love; let us receive Christ, and with Him we shall be put in possession of all the love of God. How shall we to-day make use of God's "great love"? That love is like the firmament overhead; its vast expanse stretches away into the unknown. Let us, as one man, lift our hands aloft, and, presenting the name of the Lord Jesus Christ, make our appeal with energetic faith to the Infinite Love. Let us prove our God herewith, if He will not now open us the windows of heaven, and pour us out a blessing that there shall not be room enough to receive it; that not merely Scotland, but the British Isles, the Colonies, all our Mission-stations, the entire Continent of Europe, and the seemingly boundless tracts of heathenism beyond, may be visited by the heavenly flood. Let us with unconquerable assurance plead that the day may come, as, without doubt, it will, when "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."

TELEGRAPHIC NEWS.

Berlin, 29th October: The German Reichstag was opened by the Emperor William in person to-day. In the speech from the Throne, His Majesty says: "The relations of the Empire with Foreign Powers are amicable, and the friendship existing between Germany and the other powerful Empires is a guarantee that peace will not be disturbed." After referring to other minor topics, His Majesty concludes by saying that the power acquired by Germany will be employed solely as a means of defence.—Count Arnim was released on bail owing to serious ill-health.

London, 29th: Her Majesty's Indian Troopship *Crocodile* sailed to-day from Portsmouth for Bombay.

Paris, 29th: France has notified her intention of supporting the views of Austria, Russia, and Germany, concerning the conclusion of Commercial Treaties direct with Roumania.

Berlin, 30th: The trial of Edward Kullman, for having attempted to assassinate Prince Bismarck on the 13th July last at Kissengen, was concluded to-day, after having lasted two days. The prisoner admitted his guilt, and in justification of the crime with which he was charged, said that he was provoked to commit it by Prince Bismarck's constant persecution of the Roman Catholic Church, of which he (the prisoner) is a member. The Court then sentenced him to fourteen years' imprisonment, after which he is to be deprived of all civil rights for ten years and to be under the surveillance of the police.

Advices have been received here that the Khan of Khokand has informed the Governor of Turkestan that the insurrection which lately broke out has been entirely suppressed.

Hongkong, 31st: Latest news received here both from Pekin and Yeddo is more pacific, and a general belief now exists that no war will take place. The Japanese Government have announced that they will not molest Chinese residents in Japan, in the event of war being declared.

Paris, 2nd November: A Bonapartist candidate has been elected for the Department of Pas-de-Calais. The successful candidate, though a Bonapartist, owes his success to the votes of the Legitimists.

London, 3rd. Latest advices from Spain state that both the Republicans and Carlists are at present inactive.—The steamer *Faraday* has recovered and recommenced laying the new Atlantic Cable.—The ship *Isabella Kerr* is supposed to have foundered at sea.—Obituary: Mr. John Laird.

Paris, 4th: The French Government have peremptorily ordered all Spaniards to quit the frontier towns in the neighbourhood of Irun, which the Carlists are actively preparing to attack.

London, 4th: Lieutenant Colonel O. T. Burne has been appointed Secretary to the Political Department of the India Office, vice Sir John William Kaye who has retired.

Washington, 5th: The result of the autumn elections in 23 States, which gives the Democrats a majority for the next Congress, is considered by the American Press a condemnation of President Grant's administration and re-election.

London, 5th: The Marquis of Salisbury yesterday received a deputation of leading Manchester merchants and others, urging a repeal of the duties on cotton yarns and goods imported into India. His Lordship replied that the Government did not regard the duty on these articles as a permanent source of income, and hoped in course of time to abolish it, but at present, he said, the Indian Revenue could not afford to lose the duties which the same annually produced.—Latest advices from Spain state that the Carlists have commenced bombarding Irun on the French frontier.

PASSENGERS SAILED.

Per Str. *Arabia*, 1st.

For Genoa.—Mr G. H. Raddock, Mr. H. Cockburn, Master Cockburn, Mrs. Gillespie and infant, Mr. R. W. Meadows, Dr. R. C. Thorp, Capt J. Hotburn, Mr. J. Grant, Mrs. Richardson, and Mr. Thomas Sanderson Smith.
For Leghorn.—Mrs. Hammond and child.

Per P. and O. Str. *Venetia*, 2nd.

For Brindisi.—Colonel Jenkin Jones, Mr. N. Wallace.
For Venice.—Mrs. Alexander Rogers, Mr. T. McKelvey, Dr. J. J. L. Ratton, Lieut-Col. Williams, Mr. Blank, Mr. Hutchnison.

PASSENGERS ARRIVED.

Per Troop-ship *Euphrates*, 31st Oct., Portsmouth Sept. 27.

81*st Foot.*—Lieut.-Col. Bruce Chichester, Major Chas. J. Skerry and wife, Major Willm. B. Browne, Captain and Bt. Major H. A. Chichester, Captains Geo. B. Bevan, H. T. Jon. W. H. M. Jackson, J. de M. Armstrong, Geo. A. Wilson, and two children, W. C. Mathews and wife, and M. S. Wy Lieut. F. E. Lindoe, Lieuts. Hy. Walpole, Hon'ble H. Arbuthnott, N. D'E. Roberts, H. W. Prior, F. H. Wheler, C. E. Sawyer, (I. of M.), W. S. Morrice, Hy. Crospie, and Adjutant R. K. Brereton, Sub-Lieuts S. Jackson, E. C. Morris, J. Davidson, Quarter Master Mich. Hanlon, wife and three children.

1-3*rd Foot.*—Sub-Lieuts. B. F. Holme, E. P. Ventries, H. H. Ozzard

55*th Foot.*—Major J. R. Hume

1-2*nd Foot.*—Sub-Lieut. C. F. S. Alban.

1-6*th Foot.*—Lieut. F. Longbourne.

2-19*th Foot.*—Sub Lieut. T B Briggs.

Royal Artillery—Lieut-Col. A. H. Murray, Lieuts. J. S. Lett, E. Gunner, J. D Wright, E. Priestley, T Baldock, A. Burton, H. Burton, and H. R. Ross.

Royal Engineers.—Lieuts. J. T. Johnston, wife and child (born October 28), J. Kellie, J. T. Rice, and wife.

Army Medical Department.—Surgeon-Genl. C. A. Gordon, C. B., and Mrs. and Miss Gordon, Surgeon-Major W. R Keegans and wife, Surgeons J. J. O' Grady, G. J. Evatt, J. McCreery, E. M. Shaw, P. J. McQuaid, and L. B. Ward.

R. H Artillery.—Surgeon-Major W. R. Stewart and wife.

Indian Medical Service.—Surgeons R. Warder, J. Lancaster, W. G. King, D. A. Patterson, J. C. Fullerton, and H. P. Yeld.

PASSENGERS SAILED.

Per Str. *Marina*, for Liverpool, 5.

Mr. Alexander Murphy, Mr. Thomas, Mr Glen, and Mr. and Mrs. Doyle.

Domestic Occurrences.

BIRTH.

BUTCHER—November 1st, at Sholapore, the wife of L. H. Butcher, C. E, Resident Engineer G I P Railway, of a daughter.

MARRIAGES.

JERVOISE—WARD.—October 31st, at St. Thomas' Cathedral, by the Revd. W. Maule, Alan A. Clarke Jervoise, C. S., to Gertrude Stenhope, second daughter of Surgeon Major A. V Ward, Bombay Army.

CHAMBERLAIN—COEN.—At Akola, 28th October, by the Rev. A. C. Taylor, Robert Chamberlain, Locomotive Dept., G. I. P. Railway, to Elizabeth Whelan, eldest daughter of E. W. Coen, Esq., of Bhosawul.

MILLIE—BURNS.—October 29th, at the Ambrolie Mission Chapel, by the Rev. Dr. J. Wilson, Walter Millie, Foreman Carpenter Warora Colliery, to Mary Ann, daughter of William Paul Burns, late Schoolmaster, West Wemyss, Fifeshire, Scotland.

REYNOLDS—MILLER—October 30th, at Kurrachee, E Reynolds Esq., Captain 1st Sind Horse, to Mary, younger daughter of J. R. Miller, Esq., M.D., Deputy Surgeon-General, Bombay Army.

WEST—SMITH.—November 3rd, at St. Andrew's Kirk, Bombay, by the Rev. D. Macpherson, M.A., William West, Locomotive Department, G. I. P. Railway, to Annie Helen, daughter of the late Capt. L. Smith, Leith, Scotland.

DEATHS.

FORDYCE—At 56, Buccleuch Street, Glasgow, on the 22nd September, Charles James Montague, younger son of the Rev. John Fordyce, of Simla, Northern India.

SMITH—November 4th, at the Fort Police Court, Grace, the beloved wife of J. G. Smith, Deputy Superintendent of Police, aged 21.

GILLINGWATEE—October 5th, on board the S S. *Eheriel*, near Suez, Mr. Lewis Gillingwater, of the Bombay Police.

"BOMBAY GUARDIAN."

Subscriptions received from Oct. 16 to 31, 1874.

T. Lidbetter, March 11, 1875, Rs. 8; Mrs. Stockbridge, March 1, 1875, Rs. 10; Rev. J. Rendall, June 1, 1875, Rs. 9-10; O. W. Jones, Oct. 11, 1875, Rs. 9-10; J. F. Walker, Feb. 1, 1875, Rs. 2; Rev. C. G. Daeuble, Nov. 21, 1874, Rs. 9-10; S. Macdonald, Aug. 1, 1875, Rs. 8; Capt. Pemberton, Nov. 1, 1875, Rs. 9-10; Col. Kirby, March 18, 1875, Rs. 12-5-4; Mrs. R. Phayre, Oct. 10, 1874, Rs. 16-12; Capt. Taylor, Oct. 31, 1874, Rs. 12; T. McGuire, Dec. 31, 1874, Rs. 2-13; Rev. A. Watson, May 1, 1875, Rs. 9.14.

Advertisements.

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MRS. FERGUSON begs to intimate that she is prepared to receive a limited number of BOARDERS, with a special view to the accommodation of Children who may be attending the Classes in Dollar Institution. Children entrusted to her care will meet with the comforts of a Home, and the superintendence of their Lessons will be in the hands of an experienced resident Governess, who is moreover competent to teach them Music.

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Parents and Guardians are referred to the following Gentlemen:—

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MARGARET PLACE,
DOLLAR, 17*th August*, 1874.

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